THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him."—HEB. 5: 8, 9.

No. 40. Vol. LX. Thursday, October 6, 1898. Price One Penny.

CONSIGNED TO THE TOMB.

[*Concluded from page 617.*]

THE FUNERAL CORTEGE STARTS.

THE ceremonies in the Tabernacle ended, the great audience filed out into the street and, diverging in all directions, a vast host, mingling with those who had lingered outside, sought their carriages and other conveyances ready to fall into line when the procession to the grave should be formed. Thousands thronged the streets in anticipation of witnessing the departure, and yet everything was orderly and all arrangements skilfully carried out. The marshal of the day, with his numerous efficient aids, and the detachment of police, rendered signal service in executing the plans so carefully arranged. Hundreds of conveyances lined the adjacent streets and were brought up in line in seemly order, and, in fact, everything attested the prevalent reverence in which the occasion was held, so that nothing might occur to mar or delay the marshaling of order out of seeming chaos. The services in the Tabernacle being finished at 1:30, the formation of the procession was begun on the west and north sides of Temple square, and at 1:45 p.m. the order was given to advance on the way to the beloved President's last resting place. Slowly and impressively the journey to the grave was begun.

As the procession passed into public view, many an eye became dim with tears and a last farewell was breathed from many a life-time friend and brother pioneer. Thousands stood with uncovered heads as all that remained of him whose life and work had crystalized into the brightest gem of immortal setting passed them by, and yet thousands more made

up the cavalcade and retinue which followed at the shrine of death. This was the order formed and maintained on the way to the grave:

ORDER OF PROCESSION.

1. Marshal of day and aides.
2. Held's band.
3. Harmony Glee club.
4. Pall-bearers.
5. Hearse.
6. Flowers.
7. Carriages one to twelve inclusive—family.
8. Carriages thirteen to eighteen inclusive, General Church Authorities.
9. Ogden band.
10. Presidents of Stakes and counselors.
11. General organization Relief Societies.
12. Young Ladies' Mutual Improvement associations.
13. Young Men's Mutual Improvement associations.
14. Deseret Sunday School Union.
15. Primary associations.
16. Church Board of Education.
17. Faculty and students of Brigham Young academy and representatives of different Church colleges and academies.
18. First Regimental band and Utah National Guard.
19. State and city officials.
20. General public.

THE LINE OF MARCH.

The line of March all along South Temple street was densely packed with a mass of humanity, as far as M street, and from there to the cemetery people were out in hundreds waiting the approach of the procession. Thousands of people also accompanied the remains of the dead Prophet to the place of interment, and it was a spectacle long to be remembered. "The Dead March in Saul," by Held's band, and other funeral dirges, were played, while the Ogden and First Regimental bands discoursed their sweet, sad music all the way. A wave of harmony rolled down the line from beginning to end, and surely it must have risen as sweet incense to the spheres above. Slowly and stately the procession moved on its solemn way, and when the cemetery was reached a great concourse of people was already there. The various organizations and representative bodies disbanded at the gates of the cemetery and the simple white hearse bearing the remains of the departed leader was driven to the side of the grave, where it was followed by the private carriages of the members of the deceased's family and the general authorities of the Church. At 2:45 p.m. the casket was taken from the hearse and carried by the pall-bearers to the grave into which it was consigned while all the people stood with uncovered heads. Countless flowers in bouquets and designs of exquisite beauty were laid upon the sward by sorrowing friends, and when all was

ready the members of the President's family and other friends gently laid some floral tokens upon the departed's bier in last farewell. Then the authorities of the Church, who had gathered on the northwest corner of the plot of ground signified that the final ceremonies begin, and the Harmony Glee club sang with exquisite pathos and tenderness, the selection: "Not Dead but Sleepeth." President Cannon then called upon Apostle F. M. Lyman to offer the dedicatory prayer.

In opening his invocation Apostle Lyman asked that grace and strength be vouchsafed to those who were bereaved, to bear up under the burden of grief their loss had entailed, and asked the blessings of the Almighty in the duty which had devolved upon him in dedicating the last resting place of him who for so many years had been identified with the work of the Lord in the earth. He prayed that President Woodruff's life and record might stand as an example to the hosts of Israel throughout the world, one whom they would emulate if possible, and further asked that the widows and children might be comforted in the knowledge that their beloved father had gone to a glorious reward. It was his desire that the Almighty bless the ground where so many had tender hopes and affection laid away, that it would ever be sacred and holy to the people. He prayed for the prosperity of the work of building up Zion in the earth; for the blessings of the Lord to rest upon the Church and the authorities upon whom its guidance would now devolve, and in conclusion asked that the dedication might be accepted of the Almighty in the name of Jesus Christ.

At the close of the prayer, flowers were laid upon the grave by loving hands, and the vast concourse of people dispersed to their homes and various pursuits, feeling that this day would be accounted, while time and memory should last, as one of the most notable in the present dispensation, and would be hallowed forever.

WHERE THE GRAVE IS.

The place where the body of President Woodruff will rest until the day the grave shall give up its dead, is situated near the original entrance at the old stone gate through the antiquated wall that formed the western boundary of the city cemetery, and is about half way up on the western side. The seventh cemetery avenue forms the northern boundary of the plat, which lies about seventy-five yards from the old stone wall. On the south, is the plat of the late Apostle Erastus Snow, whose monument, entwined with honeysuckle, towers over the new-made grave. Over on the hill a stone's throw distant, the granite shaft that marks the resting place of the late President John Taylor, points silently toward heaven. Just to the west, across the drive, is the Noble plat, where rests Lucien Noble, who was born the same year as President Woodruff was, and who, too, lived to a great age, dying in 1891. President Woodruff's grave is in the extreme south-eastern corner of the plat, and is made alongside of his wife, the late Phebe Carter Woodruff. Just across, in the Snow plat on the south, rest the bodies of two children. The Woodruff plat is simple and plain; a substantial stone wall raises it above the drive and simply the close shaven green grass covers it over. The open grave this morning

was dug into the hard soil of the mountain which was as solid in its formation as the character of the man whose body it was to contain, only a few planks were placed to keep the loose earth from falling in, and a plain box of white wood at the bottom to contain the casket. Nothing about the grave was intended for ornament or show; all was plain and substantial as the dead President wished it to be. From the grave where he rests there is a fine view of the city he helped to found, and the valley stretched away to the south in its beauty until shut in from the sight by the September haze. Around him rest those who fought the battle of life with him but who laid the burden down, wearied before the load fell from his own shoulders and who will welcome him in death as they honored him in life.

TABERNACLE DECORATIONS.

Promptly at 7:30 a.m., by a prearranged signal with the janitors, a *News* reporter was admitted to the Tabernacle to view the work of the committee on decoration. Silence brooded over the vast auditorium, and a spirit of awe, which is the invariable accompaniment of solitude in the midst of vastness.

A faint odor of sagebrush pervaded the room. So subtle is the sense—the little-valued, much neglected sense—to which it appeals, so keen an instant is its power of association, that the mind is carried back in almost realistic vividness to a scene on this spot over half a century ago. Closing one's eyes, the present grows dim and the past rises in panoramic distinctness.

"The primeval desert is slumbering. Only on the eastern and western peaks are seen the signs of awakening day. In the valley the shadows are beginning to lift and dissolve. What is it that the eye beholds? A vast expanse of sun-browned sage and yellow bunch grass. For a moment, we listen and catch the musical ripples of a stream hidden beneath an irregular line of willow and squaw bush, extending from the north of the canyon to the Lake. The sun now breaks over the eastern range. A breeze is stirring down the canyon. Ah, there is that same, never-to-be-forgotten perfume of the desert—so full of freshness, so suggestive of freedom!

"What! the bark of a dog? Surely it is. And now a half-mile distant, in the shadow of a gnarled and crooked grove of cottonwoods, the eye catches sight of a dozen campfires, which send curling wreaths into the morning sky. The sunlight is playing fantastic games with the strands of smoke as they weave themselves into finer and finer fabrics, and finally disappear as gauze. Beneath this spreading halo, we get glimpses of an irregular village of wick-i-ups, smoke-begrimed and tattered, but otherwise quite in harmony with the scene; as if they were in fact so many grotesque plants that had sprung out of the native soil!

"Now, from out these rude habitations, through many a rent and flapping door, the children of the desert are pouring—a curious lot of black-headed, squatty-figured little men, women and children. Sublime picture of blissful indifference! You do not know that this is your last day of

indisputed reign—if your sleepy existence can be called a reign. Before the sun shall have reached the zenith, he, the great white Chief, accompanied by that other great man, young and vigorous then, but since grown old by toil and works of righteousness, and to-day renewed in youth forever—he the leader whose life among us we shall soon meet to commemorate—"

But the vision fades. The present has come back. There is still the faint odor of sagebrush and deseret flower in the room. The sun has lost none of his old-time splendor, but his rays pour down, not upon the primitive herbage of a desert, but through the dome of a building which might well be taken to epitomize the progress of a jubilee. The eastern half of the auditorium is sombre and unrelieved by a single touch of the artist; but the western half is all aglow in hangings of white and fills the soul with a glory as of a better world.

If the departed leader should be present in spirit at his own funeral, according to his own wish, these are some things he would see.

The most prominent object is his own portrait, life-size, as painted by the well known home artist, Mr. Will Clawson. It is a striking likeness of President Woodruff at the full vigor of his manhood. It is placed in front of the great organ against a background of the Stars and Stripes. Above the picture, in brilliant electric light, is the legend:

BEING DEAD YET SPEAKETH.

The front of the organ is so draped as to represent two golden columns, one on each side, surmounted by domes, and joined by a festoon of white cashmere, the folds of which fall down on each side of the organ in graceful curves. Below the portrait is a semi-circle of white drapery, forming a frame for the centre piece, which is no less symbolic than beautiful.

"We desired," said Bishop Winder, chairman of the decoration committee, "to get up something unique to distinguish President Woodruff's life—something not used before."

The committee has certainly succeeded. On each corner of the organ stand out in bold figures the date: 1847.

Immediately above are large bunches of sagebrush intermingled with sun-flowers. Further up are the tops of the rugged pine, while below, between the dates, and representing the expanse of valley, are the yellow tops of furze and rabbit-brush. Nothing could give a more realistic idea of Utah as the dead Pioneer found it.

On the right and left of the picture are sheaves of wheat and oats, symbolic both of what Utah is to-day, and of the ripe age of our departed President. But that which is most touching is a bank of flowers all around President Woodruff's feet, which, whether it be taken to symbolize the love of his people, or the new home to which he has gone, is equally effective. When the electric display shall enhance the beauty and harmony of this centerpiece it will make an impression on the audience never to be forgotten.

The stand next attracts attention. All the seats are draped in white; the pulpits, one above another, are gracefully festooned in cream cash-

mere and white ribbon. The posts at each end, also in white drapery, are each surmounted by a magnificent bouquet. The semi-circular railing on each side the stand has a background of white crape against which, at regular intervals, are folds of cream cashmere, tied by silk cord and tassels below, and fastened above with sprays of oak containing acorns, and with evergreens and sunflowers. A similar method of decoration is followed with the balustrade which crosses the auditorium. The impression of the whole is that of a mighty pair of white wings about to hover over the audience.

The casket and floral decorations come last but by no means least into consideration. Below the stand on a table slanting east and west, are the last remains of the late beloved leader. The coffin is literally embossed in a tapestry of flowers bearing this legend:

IN LOVING REMEMBRANCE
BY THE CHILDREN AND GRANDCHILDREN OF
PHOEBE CARTER WOODRUFF AND
MARY JACKSON WOODRUFF.

On top of the casket is a bank of carnations, roses and lillies, on which the single word "Father" appears, while at the head is a crown of flowers, the gift of the Relief societies, and at the foot a gigantic fern palm leaf covered with magnificent cut roses, the gift of F. Auerbach and Co. A sheaf of ripened barley is also on the casket, and festoons of smilax unite the whole.

On each side of the casket is a floral column inscribed, "In loving remembrance of the President of Z. C. M. I." Near by is a large circle of cut roses and other flowers, bearing the motto on its face, "The glory of God is intelligence." The circle symbolizes eternity, and a band or bridge crossing it and evidently intended to symbolize time, bear the inscription "Y. M. M. I. A." A large harp of flowers, significant of the divine harmony of President Woodruff's life, is the gift of the Tabernacle choir.

Other gifts of flowers are a basket of asters and cut roses by the Primary association, a basket of flowers by the City Council, a harp by A. C. Brixen, a wreath by Annie Hoglund, an anchor by Mr. and Mrs. John Beck, beautiful floral designs by Mrs. M. M. Barratt and also by Mr. and Mrs. James C. McDonald, an unusually beautiful bouquet of golden-banded lillies of Japan and cut roses by R. C. Evans, besides many offerings without names.

The effect of the whole is that of simplicity and purity, the distinguishing traits of the departed President. While the committee on decoration deserve great praise for the planning of the whole, F. G. F. Huefner and his assistants, Sisters Sarah A. Gill and Lizzie Ashton, who executed the plans, are not to be forgotten.

MARSHAL AND AIDS.

A word of praise is due to those who in the various tasks assigned them acquitted themselves so efficiently and well in the discharge of the laborious duties of the day. The several committees, as well as the marshal and his aides, were as follows:

General Committee—Brigham Young, Heber J. Grant, Abraham O. Woodruff; Secretary, Thomas Hull.

Marshal of the day—Robert T. Burton. Aides—Bryant H. Wells, Milton H. Hardy, Geo. A. Smith, B. S. Young, Nephi L. Morris, Jos. Kimball, Geo. J. Cannon, James G. McDonald, Theo. T. Burton, Alfonso Snow, Mathoni W. Pratt, Moses W. Taylor, F. M. Lyman, Jr., Richard Smith, Edward H. Snow, Ben. R. Eldredge, Reed Smoot, Geo. M. Cannon, Hugh J. Cannon, Junius F. Wells, Frank Y. Taylor, Ezra C. Rich, Jos. Merrill, John M. Cannon, Dr. A. C. Young, Chas. Wilcken, Geo. E. Teasdale, C. D. Schettler, Brigham T. Cannon, Douglas M. Todd, Jno. D. Spencer, Edward H. Anderson, Geo. H. Brimhall, Brigham F. Grant, Richard R. Lyman, Elias A. Smith, Dewey Richards, J. M. Weiler, Frank R. Snow, M. D. Wells, V. P. Wells, Hyrum Grant, Samuel Bateman, A. O. Smoot, W. S. Burton, Hyrum M. Smith, Jno. E. Helper, Geo. E. Woolley, Willard Done.

Committee on decorations—John R. Winder, Charles R. Savage, Nelson A. Empey, Spencer Clawson, Henry Dinwoodey.

Committee on Music—Evan Stephens, Horace G. Whitney, Geo. D. Pyper, Geo. W. Thatcher, Jr.

Committee on Seating—John C. Cutler, Rodney C. Badger, Milando Pratt, Chas. J. Thomas.

CAME IN TO THE FUNERAL.

All the incoming trains, both special and regular, on the Oregon Short Line and Rio Grande Western, were heavily laden with passengers, who attended the funeral services of President Wilford Woodruff to-day. The percentage of travel was far greater than anticipated by either of the roads. About 1,250 people came in over the Oregon Short Line from the North and South, while upwards of 200 came in over the Union Pacific from various points in Wyoming, while upwards of 180 arrived on the regular Eureka train. On the special from Ogden, about 150 people came down. Reports from all the officers to-day, are to the effect that over 2,000 people came in over the different lines, besides those who arrived yesterday.

NOTES.

The members of the City Council met at the office of President Barnes shortly before 10 o'clock this morning, and, later, marched in a body to the Tabernacle, where special seats had been reserved for them. They were also in the procession to the grave, seated in a large drag.

The committee on decoration kept well in mind President Woodruff's instructions, and avoided everything that could be called ostentation. A lesson was thus taught the Latter-day Saints by the death of their leader, even as thousands have been taught by his life.

All the offices of the city and county building were closed until 2 o'clock this afternoon, out of respect to the memory of President Woodruff, and to allow the employes to attend the funeral services.

East and South Temple streets have not been so full of spectators since the jubilee celebration one year ago. People of all denominations turned out to honor the memory of President Woodruff.—*Deseret News.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 6, 1898.

SPIRITUAL GROWTH.

Spiritual growth like physical growth is brought about by nutrition and exercise. The body needs good, wholesome, nutritious food and proper muscular exercise in order to develop the highest type of physical manhood, and there is a close analogy between the physical and mental, or spiritual, nature of humanity. It is just as necessary the latter should have nutrition and exercise as the former, and that it should be suitable in kind and quantity. As much of the mental food of to-day comes from current literature, and as the world is flooded with much that is harmful, it is necessary to be careful in the selection, because an abnormal appetite can easily be acquired for that which is poisonous and degrading, and a taste once acquired is hard to overcome, while a taste for the best may be acquired and so fixed as to become second nature.

In giving man his agency, the Creator knew that the desired perfection in humanity could not be brought about by compulsion, but that all that is good in human life and conduct is the result of growth from within through the exercise of the mental faculties on such subjects as will arouse the germ of divinity, under the inspiration of the Holy Spirit.

It is well understood that when the muscles habitually act in a given line, there is a tendency to act in that direction automatically, that is without conscious mental effort; for instance breathing, walking, talking and many other muscular actions will go on without any effort of the mind to control the muscles in their movements. The work of an expert in any line will not cease although his mind may be dwelling on subjects foreign to the work at hand. The thoughts from which actions spring have the same tendency to run in accustomed channels.

"We learn to do by doing." There is no educational truth of more value than this, if properly understood and applied, and it will apply with equal force to operations of the mind as to those of the body. One might say with propriety: "We learn to love by loving, to hate by hating, to envy by envying, and to reverence the Supreme and all that is sacred and holy by exercising that faculty of the mind." Now, these powers of the mind are all under the control of the will and by persistent effort may be trained to act along any desired line, and it is the duty of all to train, not only the bodily organs to do right, but the mind to think aright.

The Gospel will make men free by persistent observance of its requirements, until that observance becomes automatic—that is until the tendency to think and act the right becomes so strong that the processes will

go on without conscious mental effort, and the mind powers are left free to reach out towards greater spiritual, moral and intellectual attainments. The danger in giving way to small temptations lies not so much in the direct result of the act as in the automatic tendency to give way to temptation which is developed. Every time one yields to temptation the power to resist becomes weaker, and every resistance tends to strengthen that power.

In the ideally perfect man, all the faculties of the mind and all the passions, appetites and desires, are brought under complete subjection to the will as guided by the light of the Holy Spirit.

Faith developed through proper external stimuli and proper exercise, leads to exaltation in the kingdom of heaven, while if abnormally developed through the assimilation of false mental food and improper and superabundant exercise leads to fanaticism and spiritual degradation.

The more a person opens his heart to the impressions of the Holy Spirit and pays attention to the whisperings thereof the more susceptible he becomes to those impressions, until they culminate in the spirit of prophecy and revelation.

A. W.

EDITORIAL NOTES.

Mr. Charles P. Trevelyan, prospective Liberal candidate for the Elland District, having traveled extensively in the United States, in a letter published in the Halifax *Courier* of September 17, has this to say about Utah and the Mormons:

"On the whole, Utah is at present the most flourishing of the mountain States. Colorado, which has depended hitherto chiefly on its gold and silver, has suffered severe depression recently, and shows no signs of recovery unless there is a change in the national currency; and at present bi-metallism is not making much progress. But Utah is a farming State, cultivated by hard working Mormon farmers. One of the finest districts in America is the

Valley of Salt Lake City.

For fifty miles and more the railway runs down a valley ten miles broad, under high cultivation, with comfortable farmhouses and good hedges. It is as picturesque, with its rows of slim poplar trees, as any rich plain in France. And as a background are two ranges of snow-capped mountains, rising sheer from the plain. At the foot of one of the passes lies Salt Lake City, with its wide streets and shady avenues. Beyond is the great Salt Lake, stretching as far as the eye can reach, with never a sail or a smoke-stack on it; for it is hard to balance boats on its half-solid water.

Polygamy Dying Out.

"The Mormons are, of course, chiefly interesting to the outside world because of their unusual matrimonial notions. Polygamy, at any rate in name, is no more in Utah. The national government firmly, and on the whole, gently suppressed it. Utah has been admitted as a State within the last three years; but only on condition that polygamy was severely

prohibited. Mormonism is still the predominant religion. Almost all the farmers, and half the people of the cities of Ogden and Salt Lake City are Mormons. . . . .

"The Utah people are law-abiding and industrious. There is less political corruption and selfishness than in most American States. Salt Lake City is one of the best governed large centres in the west; and this is due to the Mormons, who have always, and still do exercise the chief control of affairs."

SISTER MARGARET WARHURST, of Manchester, was married on October 1st, 1898, at 11 a.m., at the Cheetham Hill registrar's office, to Mr. Wm. Farrand, of the same place.

In the evening a reception was given in honor of the occasion to which the Elders who were in Manchester were invited. A sumptuous supper was prepared and a musical program rendered, in both of which the Elders participated. We wish the happy pair much joy and happiness.

IN our issue of September 29, under the head of "Releases," it was stated that the Elders would sail from Glasgow on October 27. This is an error in the date. It should read October 22.

THE Anchor Line s. s. *Ethiopia*, which sailed from Glasgow on September 22, with a company of Saints and returning Elders on board, arrived in New York on the 4th inst. with all on board well.

THE Sixty-ninth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convenes in the Tabernacle, Salt Lake City, at 10 o'clock a. m. to-day.

RELEASE.—Geo. H. Dansie, Traveling Elder in the Cheltenham Conference, has been honorably released to return home on October 22, 1898.

NORWICH CONFERENCE NOTICE.—The semi-annual conference of the Norwich Conference district will be held in the Victoria Hall, St. Andrews Street, Norwich, on Sunday, October 16, 1898. Services will commence at 10:30 a.m., 2:30 and 6:30 p.m. All are cordially invited to attend.

ORGANIZATION OF THE FIRST PRESIDENCY.

To the Officers and Members of the Church of Jesus Christ of Latter-day Saints:

A special meeting of the Council of Apostles was held this morning for the purpose of considering important business of a financial character, at which were present Lorenzo Snow, Franklin D. Richards, George Q. Cannon, Joseph F. Smith, Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Mariner W. Merrill, Anthon H. Lund, Matthias F. Cowley and Abraham O. Woodruff. During the deliberations the necessity of appointing a trustee-in-trust for

the Church became apparent in order that its business might be properly transacted, and while thus deliberating, several of the brethren expressed themselves to the effect that the present was a most opportune time to organize the First Presidency, and so unanimous was this sentiment that a motion was made to that effect and carried. Lorenzo Snow was then nominated and sustained as President of the Church of Jesus Christ of Latter-day Saints, with the privilege of choosing his counselors. President Snow then selected, with the approval of the Council, George Q. Cannon as his first, and Joseph F. Smith as his second counselor. President Snow was then sustained as trustee-in-trust for the Church. The Council also sustained Franklin D. Richards as President of the Twelve Apostles. These several actions by the Council were all unanimous.

GEORGE F. GIBBS, SECRETARY.

Salt Lake City, Utah, September 13, 1898.

PRESIDENT LORENZO SNOW.

Elder Lorenzo Snow, who now has been called to preside over the Church of Jesus Christ of Latter-day Saints, is so well known among the people of God as to need no introduction to them. He has been identified with the Church since 1836—ever faithful, ever active, constantly laboring for the benefit of his fellow-men at home and abroad. He has been one with the Saints in their trials and triumphs; he has performed his part of the labor necessary for the temporal and spiritual advancement of the people, and borne with the faith and fortitude of a martyr his share of the persecutions they have suffered. His entire life has been a school—God's school—fitting him for the exalted position he now occupies among his brethren. He will be heartily sustained by the Saints throughout the world. Their prayers will daily ascend to heaven in his behalf, that he may be long preserved and be filled with strength and light, for the benefit of the Church.

President Lorenzo Snow was born on April 3, 1814, in Mantua, Portage County, Ohio. He came from the noble stock of Puritans who left the old world in order to find a place in which to worship the Almighty in accordance with the dictates of conscience. He was early trained to habits of industry, economy and morality. At an early age he attended the Oberlin College, but it seems the religious principles there taught failed to meet the needs of his mind inquiring for truth. Having completed his studies at Oberlin, he went to Kirtland, at the invitation of his distinguished sister, Eliza R. Snow, and joined a class there formed for the purpose of studying the Hebrew language. Here he became intimately acquainted with the Prophet Joseph and the Apostles. It was while associated with these men of God and while devoting his time to the understanding of the ancient Scriptures as recorded in the sublime language of the Hebrews that he became imbued with a living faith in the everlasting Gospel, a faith that has grown in power with the advancing years. He has been a member of the Council of Apostles since February 12, 1849.

President Lorenzo Snow has spent years in the missionary field, in the

states, in Great Britain, in Italy and the Sandwich Islands. He has borne his testimony to all classes of people, including a president of the French republic. Like his predecessors, he has received a knowledge of the truth of the Gospel, not only through the testimony of man but through revelation.

President Snow arrived in this valley in the autumn of the Pioneer year, 1847, in charge of a train of one hundred wagons. A few years later he was engaged in building up Boxelder County and laying the foundations for great co-operative enterprises. His long experience in the service of the Church, his intimate acquaintance with the founders thereof and above all his integrity and Apostolic zeal qualify him for the position he has been called to occupy as the fifth President of the Church of Jesus Christ of Latter-day Saints.—*Deseret News.*

THE GOSPEL IN ANCIENT BRITAIN.

BY ELDER GEORGE REYNOLDS.

[*Continued from page 624.*]

CHAPTER VII.

PAUL'S OPPORTUNITIES OF VISITING SPAIN AND BRITAIN.—ARGUMENTS IN FAVOR OF THAT VISIT.—DATE OF THE INTRODUCTION OF THE GOSPEL INTO BRITAIN.—THE INFLUENCE OF DRUIDISM.

THE chronology of Paul's life is terribly confused. There is no certainty about the date of his conversion, or of scarcely any circumstance connected with his after life. Research has only added to the confusion. Bible students and commentators differ as much as seven years in the date they assign to this apostle's first visit to Rome. Some place it at as early as A. D. 56, others as late as A. D. 63. The earlier writers, such as Eusebius, Jerome, Bede,* give the first named date; the preponderance of testimony is in its favor, and the evidence in that direction is increasing.

It is very certain, if Paul visited Britain he did not do so before his first journey to Rome. To that point in his ministry the book of the Acts of the Apostles gives us a detailed statement. After that time all that relates to the Apostle's doings is very misty and largely conjecture. As Paul did not go to Britain before his first visit to Rome, it necessarily follows that if he went at all it was at a later date. From this arises the objections that

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* Bede or Baeda, surnamed, "The Venerable." Born at Wearmouth in Northumberland, probably in 673; died at Jarrow, May 26, 735. A celebrated English monk and ecclesiastical writer. He was educated at the monastery of St. Peter's at Wearmouth, and that of St. Paul's at Jarrow, in which latter institution he remained until his death. He was ordained a deacon in his nineteenth year, and became a priest in his thirtieth. He devoted his time to teaching and writing, and is said to have been master of all the learning of his time, including Greek and Hebrew. His chief work is "Historia ecclesiastica gentis Anglorum." The first collective edition of his writings appeared at Paris 1544-45, which edition was reprinted in 1554.

some have made to the probability of Paul having visited far western Europe. They claim that the time was too short to enable him to have done so, in days when travel was slow, tedious and difficult. But that argument appears to us of little weight when we have the testimony of so many writers (who ought to have known what they were saying) who assert that he did minister the word of God in those islands.

In addition to the direct testimony which we have already quoted there are other reasons which increase the probability that Paul made this visit:

First. Before he ever went to Rome he expressed, in his epistle to the Romans,* his intention of visiting Spain. Several church historians† affirm that he did go to Spain, and consequently the presumption is strong that at the same time that he went to Spain, which must have been after his first visit to Rome, he continued his journey to Britain.

Secondly. Paul's intimate and loving acquaintance with the British saints at Rome would make him deeply interested in those islands and in the salvation of their people, and cause him to decide that when he carried out his long cherished intention of visiting Spain he would continue his journey to Britain. It is altogether supposable that this feeling would be intensified by the pleadings of his British friends importuning him to go to their native land and carry the glad tidings of eternal truth to their fellow countrymen.

Thirdly. Even if Paul's arrival at Rome is placed at the latest and most improbable date, there is still ample time for him to have paid a short visit to Spain and Britain. Even though travel in those days was slow, intercommunication with Britain was frequent and continuous. At that time there were 48,000 Roman soldiers, including their auxiliaries, in Britain, some of whom, in all probability, had heard the gospel preached if they had not obeyed it. Now Paul was held a prisoner in Rome two years, consequently if he went there at the earliest and most probable date, his release took place at the latter end of A. D. 58 or the beginning of A. D. 59. Paul would thus have eight years to proclaim the truths of the everlasting gospel before his second imprisonment in the imperial city. Surely a man of Paul's zeal and impetuosity did not waste those precious years, be they eight or less, and let them idly pass. Then if he did not go to Western Europe, where did he go? This cannot be definitely answered. We do not claim that he spent the whole of these years in Spain and Britain. It is almost certain he visited some of his old fields of labor in Asia Minor and Greece. All we wish to prove is that as far as time is concerned he had ample opportunity of carrying out his expressed intention of visiting Spain and of continuing his travels to

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* Epistle to the Romans 15: 23-24:—

"But now having no more place in these parts, and having a great desire these many years to come unto you;

"Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thither-ward by you, if first I be somewhat filled with your company."

† Clement, Hippolytus, Athanasius, Epiphanius, Jerome, Theodoret and others.

Britain. In the very least he had two years at his disposal to make this visit before he was cast into prison at Rome* the second time and it is almost positive he had many more.

Whoever introduced the Gospel into Britain, be it Bran, Paul, Joseph of Arimathea, or some other elder of the church, it appears certain that it was shortly before the terrible war that took place between the Romans and the Britons, when Boadecia was queen of the latter people. This war occurred about A. D. 62. H. H. Pain in his History gives his conclusions on the question as follows:

"The Roman Mission of St. Augustine was not until A. D. 597, whereas Christianity was introduced into these Islands prior to the destruction of Jerusalem by the Romans in A. D. 70, by Joseph of Arimathea, who fled from Palestine about A. D. 39, to this country (England) and built the first church at the Isle of Avalon, now called Glastonbury, which was regarded as the most holy place in Britain for 1500 years after, and was free from taxation in consequence. There are also good reasons for believing that St. Paul preached Christianity in these Islands.

Haydn in his Dictionary of Dates places the introduction of Christianity into Britain at about A. D. 64. The American Cyclopedia simply says:

"Christianity gained a foothold in England at a very early date, and assumed from the first a more or less perfect ecclesiastical organization. It is held by some that the gospel was preached in Britain in the first century. Tertullian about the year 200 speaks of places in Britain, which, though inaccessible to the Romans, were subject to Christ. There is no doubt that the Britons were generally converted to the Christian faith before the Saxon invasion in 449."

The testimony of Gildas seems to imply that the Gospel was first preached in Britain between A. D. 51 and A. D. 61.

How rapidly or how widely the Gospel spread in Britain after its first introduction into that island is largely a matter of conjecture. Doubtless if Bran were the first to bear its glad tidings he would carry them to his people, the Silures, and South Wales would be the first portion of the island to hear the Gospel message. If not South Wales, then the neighboring county of Somerset was the first blessed with the visits of the Holy Priesthood and honored with the erection of the first Christian church within its borders. It is not unreasonable to believe, when we take into consideration the disturbed condition of Britain in those times, and the division of its inhabitants into so many distinct tribes or nations, that the progress of the gospel in the island was for some time restricted to the people and the neighborhood among whom it was first proclaimed. Later events seem to confirm this theory. When we consider the character of the ancient Britons we think it is consistent to believe that where presented the Gospel was readily accepted by them, and, as a rule, its precepts were faithfully lived up to. The Britons may be called an intense people, and when they received the Gospel they did so with all their

* Paul's second imprisonment and death: Eusebius places it at A. D. 67, Jerome at A. D. 68.

hearts and lived it with zeal and devotion. Yet there is reason to fear that it became more or less corrupted with some of the undesirable ideas and practices of Druidism. One author writing on this point, says:

"But the great change in the condition of the Britons, which may be specially noticed in connection with the reign of Constantine, is that in relation to the Christian religion. The religion of the Britons at the time of the conquest was that of Druidism. Its principal features were, that its creed embraced a belief in one supreme, eternal and spiritual God, and that the soul of man survived this life, and enjoyed a future one for good or evil, dependent upon its merits while in this world; and that this system was presided over by a learned body of men called the Druids. It may be that they had also connected with it some notion of the pagan mythology, as intermediate gods, between themselves and the great spirit. But the Romans have added the name of their own heathen gods to the Druidic creed that it is now impossible to say how that was. For the religion of any provincial people the Romans cared nothing; but they became very hostile to the Druids, because they were such devoted patriots, and so stern opponents to the conquest. They were therefore proscribed, banished or slaughtered, whenever they fell into the power of the Romans. They therefore—those who survived the persecution—fled to the British Isles and Scotland for protection, where for a long time they were protected and their religion flourished. But after the conquest and peace restored, Druidism returned to the Britons, as a more favored and rational religion than the pagan mythology of the Romans. It also more readily harmonized with the truthful and simple doctrines of Christianity, and in earlier times the doctrines and ceremonies became somewhat mixed, and was called neo-druidism, which was soon superceded by the true doctrines of Christianity.

"But at an early period in its history Christianity became the acknowledged religion of the Britons, and their transition to it was easy and consistent. It is claimed that St. Paul came to Rome first early in the year 61, and continued there occasionally, at least, until his martyrdom in 68. Caractacus with his wife and whole family were taken there in the year 52 or 53, and what eventually became of him is not for a certainty known; but he remained for a long time in Rome, if he did not die there. But it is claimed by British historians that he remained in Rome until after the arrival of Paul, and that he and his family became Christians under his administration. This at least is possible, and as it is told it is at least plausible. It is claimed that Caractacus' whole family became Christians while at Rome, by the preaching of Paul and his friends there, and afterwards returned to their homes in Britain after the conquest had so far subsided that it became safe to do so. However this may be, it is certain that Christianity was established in Britain at a very early day, and it may be regarded with some certainty that the event transpired before the end of the first century. In ancient times Arch-Druids were established at Carleon, York and London, and each of these became the See of an archbishop of the Christian church, and at an early date the organization of the Druids was superceded by that of Christianity.